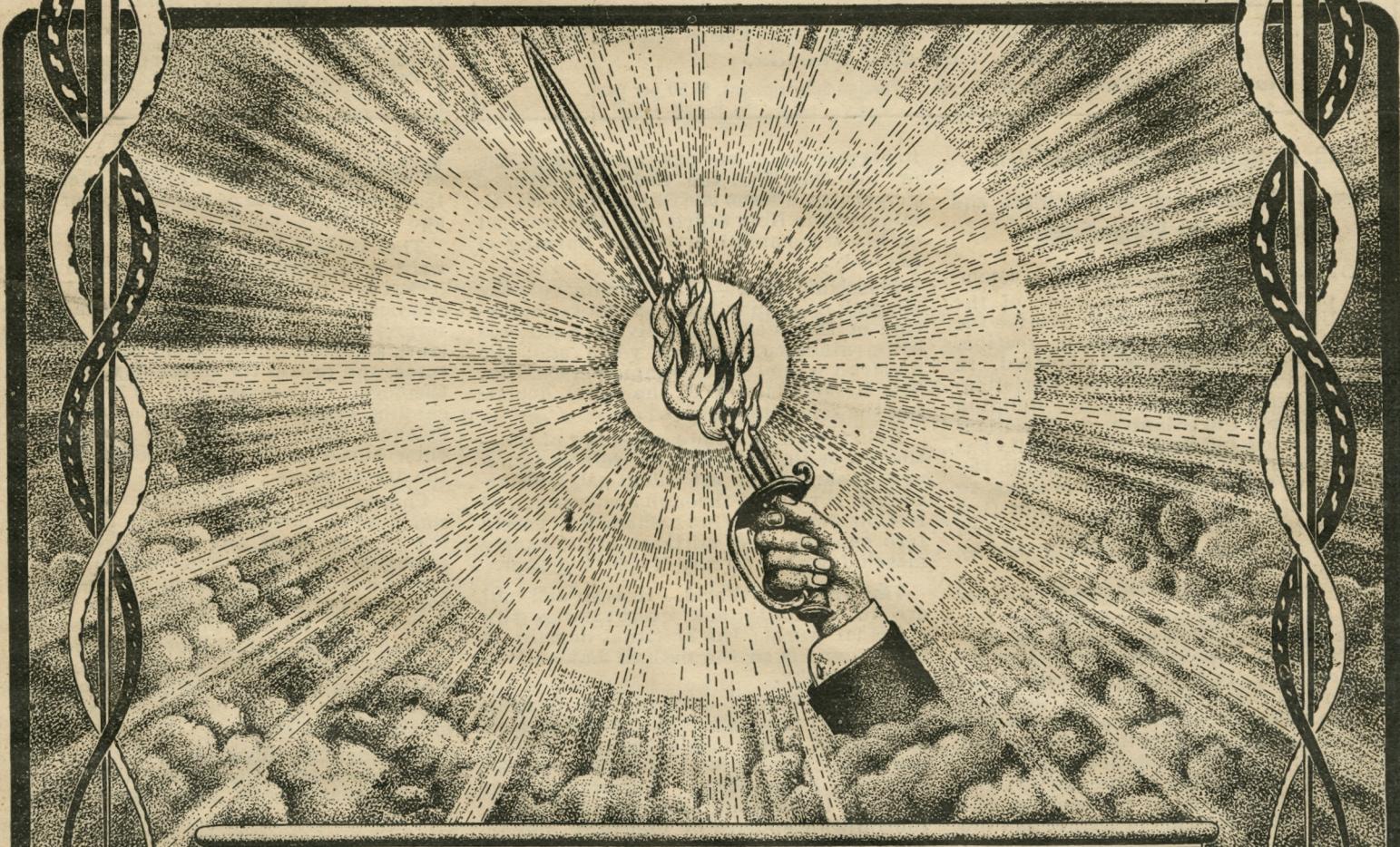




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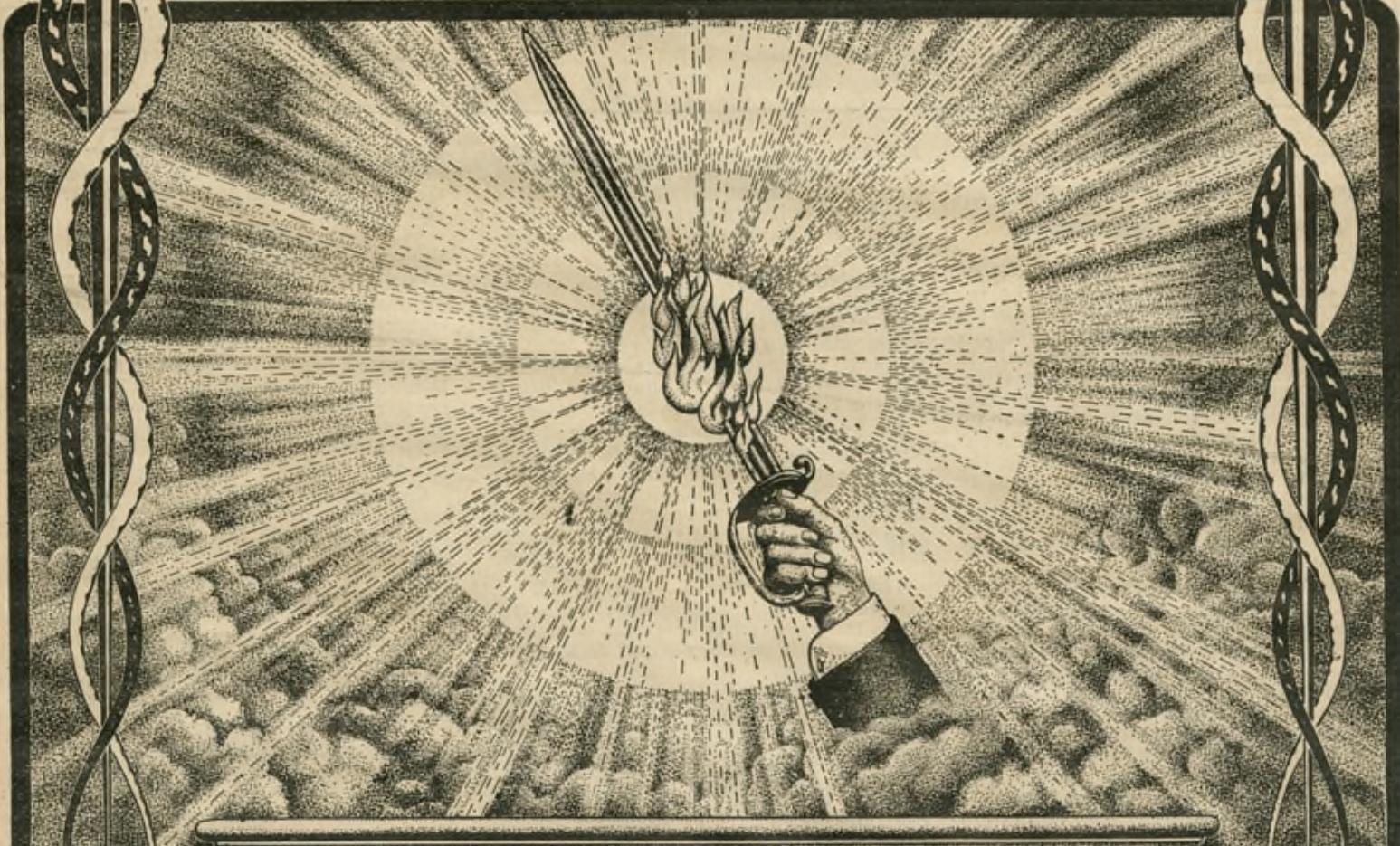
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Twentieth Century Weekly Review of Human Progress

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Vol. xix. No. 10.

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Whole No. 619

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Some Evil Results Seen in Labor-Unionism and Other Forms of Monopoly; the Issue of Communism as the Final Factor of Peace.

KORESH.

"I am a believer in unions. I am an honorary member of one union. But the union must obey the law just as the corporation must obey the law, just as every man, rich or poor, must obey the law."

THESE ARE THE WORDS of a man acknowledged to be one of the greatest men, if not the greatest living man. "I am a believer in unions." What is the significance of the language of the President of the United States, when subjected to the strict analysis of an impartial judgment predicated upon the basis of the morals which were included in the principles actuating the initiation and direction of the Christian church? The laws governing the problems of life as enunciated by the Lord were scientifically practical, or else the man who inaugurated the Christian system was an unpractical charlatan, and the system of ethics inculcated by the Christ was intended only as a recreation for the idle dreamer,—a sort of mental gymnastics for the invigoration of the mind, and not to be practically carried out in the affairs of every-day social and business relations.

The purpose of unionism, as the means to an end, is the coercion of every laboring man into a combination against every other man and against all capital, with the inculcation of hatred against the combinations which the unions oppose, as the animus of its inspiration. After unionism may have forced the labor of the world under the deadly incubus of its grip, and there remains one man in the United States who would not sell his liberty for the morsel of bread which could be derived only through the sufferance of the union, the rights of that one man are guaranteed by the Constitu-

tion of the United States; and the military power of the Government, according to the spirit and letter of our laws, should be at the disposal of that remaining free American citizen. The subtlety of the evil of unionism is so insidious, that great and wise men under ordinary circumstances are not wary enough to discern the lurking deadliness of its potency. The epithet "scab," hurled at every non-union worker by men, women, and children of union sympathy, shows the infernal animus of the institution of unionism in the field of labor. It declares, also, the verity of the enunciated curse upon man, who should eat his bread by the sweat of his face,—the verity that labor is a curse and not the concomitant of the final condition which shall mark the period of peace into which the function of the Christ shall ultimately bring the world.

The inference that unionism is right because corporations are right, is predicated upon wrong conceptions of what constitutes religious and ethical obligation. The acknowledgment of the right of the claims of unionism is a confession that the union has the right to coerce men, in opposition to their moral and religious convictions, into combinations against which every moral sentiment revolts. The principles of unionism, according to its constitutions and by-laws, are in violation of every principle of liberty as laid down in the Declaration of Independence and guaranteed in the Constitution of the United States. It seems somewhat strange that wise and great men are unable with their wisdom to penetrate the subtlety of the union hellishness under so thin a guise. If the competitive system

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is right, then unionism would be right; the combinations of wealth would be right; the bitter contest of capital and labor would be right, and the cultivation of hatred between these two opposing powers would also be right.

It does not require very great prescience to discern the fact, that in the field of competitism there must necessarily be a continued augmentation of the hatred between the capitalist and the poor man. There can be no religious affiliation of the two under the impulse of modern Christianity; there is a widening breach in the social status of the two widely distinctive phases of society. The sentiment of the rich against the poor is indicated in the phrase, "To hell with the common people," a sentiment actuating the classes against the masses, with an impulse of augmentation proportionate to the cumulative distinction between the two, as the competitive system discloses its genuine animus. Unionism is but a single phase of the tendencies of the system of competitism which the Lord unmercifully condemned in his denunciations and in his practical life.

If the competitive system is in any measure correct, then the man who claimed to be the Son of God distinctively, as no other man has been or is the Son of God, was not the Son of God, but the veriest fake; and the principles which he inculcated are totally wrong and should be denounced as false and injuriously malicious to the world. The great question at issue is, which is right—the system which legitimately produces a Rockefeller, or that which had for its inauguration the Son of man, the Son of God, who instituted communism as against the competitive system, which is endorsed by modern Christianity and is capable of the development of "Standard Oil" and the conditions revealed in the "Equitable Life"? The spirit actuating a boy to drive a sharp bargain in the trading of a pocket-knife and to get the best of the trade, and that impulsing the manipulator of "Standard Oil," are one and the same. It is the spirit of the speculative progress of the world. The disease is more deeply seated than the mere success in the application of the principles of the system; it is in the system itself. The curse lies in the use of a system which inevitably leads to conflict at home, and war between nations which contend for commercial supremacy.

At the birth of the Son of God the angels declared, "Peace on earth, good will to men." That peace has never reached the world; and because of this apparent failure, it is supposed that the peace indicated is of some other sphere than the natural one, which the life of the Christ verified in his relations to his Disciples. That peace, the annunciation of which the angels were sent to testify, is the peace that will come to this world in the due time indicated by the period of the cycles which determines the gestation and fruition of the Sons

of God. The Christian gospel abounds in the sentiment of a coming rest to the human race. Can there be defined the laws which determine the fulfilment of human hopes of a final day of rest to the world, which will not detract from its legitimate activities? Such a day will certainly come, and come it must from the scientific application of the principles of communism instituted and planted by the Lord Christ himself. Let the world enter into one universal trust, actuated by the spirit of beneficence, the love of man to man, with the entire world's products procured and distributed upon the basis of the greatest amount of production with the least possible amount of the expenditure of mental, physical, and mechanical application; everything saved for the common weal; men, women, and children, in the various fields of industry, plying their vocations according to age and ability. There would be no labor conflict, because one set of people would not be defrauded by the industry of another set. Child-industry, which is specifically beneficial to the best development of the child, would not be condemned by labor-unions as it is now, because one aggregation of labor of a given kind would not conflict with labor of the same kind from a different quarter of the same field.

The opposition to child-labor inaugurated by labor-unionism is not because of its injury to children, but because it is a source of cheapening labor,—a condition opposed by labor-unionism. Every man, woman, and child should enter the field of industry for the very purpose of the cheapest kind of production. So organize industry as to render it easy because of the number of people engaged in the processes of producing for the world; introduce all of the labor-saving machinery possible, and give the workingman the benefit of the reduction of labor from the condition of the wage-slave to that of the industrial prince. It was for this that the Lord gave his life and was planted in the race. He planted himself that the spirit of communism which he inaugurated should yield fruit of a hundred-fold at the end of the age; that the regulation of society upon the basis of communism as against competitism should bring peace and that rest which the entire Christian world consciously or unconsciously awaits. Child-labor under the competitive system and sweatshop methods is unquestionably a process of murder, because the competitive system itself is a murderous process. Child-industry under the communistic system, the one inaugurated by the Lord, would be one of education and constant recreation.

* * *

Deity, if this be the term employed to designate the supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered.—KORESH.

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At the birth of the Son of God the angels declared, "Peace on earth, good will to men." That peace has never reached the world; and because of this apparent failure, it is supposed that the peace indicated is of some other sphere than the natural one, which the life of the Christ verified in his relations to his Disciples. That peace, the annunciation of which the angels were sent to testify, is the peace that will come to this world in the due time indicated by the period of the cycles which determines the gestation and fruition of the Sons

of God. The Christian gospel abounds in the sentiment of a coming rest to the human race. Can there be defined the laws which determine the fulfilment of human hopes of a final day of rest to the world, which will not detract from its legitimate activities? Such a day will certainly come, and come it must from the scientific application of the principles of communism instituted and planted by the Lord Christ himself. Let the world enter into one universal trust, actuated by the spirit of beneficence, the love of man to man, with the entire world's products procured and distributed upon the basis of the greatest amount of production with the least possible amount of the expenditure of mental, physical, and mechanical application; everything saved for the common weal; men, women, and children, in the various fields of industry, plying their vocations according to age and ability. There would be no labor conflict, because one set of people would not be defrauded by the industry of another set. Child-industry, which is specifically beneficial to the best development of the child, would not be condemned by labor-unions as it is now, because one aggregation of labor of a given kind would not conflict with labor of the same kind from a different quarter of the same field.

The opposition to child-labor inaugurated by labor-unionism is not because of its injury to children, but because it is a source of cheapening labor,—a condition opposed by labor-unionism. Every man, woman, and child should enter the field of industry for the very purpose of the cheapest kind of production. So organize industry as to render it easy because of the number of people engaged in the processes of producing for the world; introduce all of the labor-saving machinery possible, and give the workingman the benefit of the reduction of labor from the condition of the wage-slave to that of the industrial prince. It was for this that the Lord gave his life and was planted in the race. He planted himself that the spirit of communism which he inaugurated should yield fruit of a hundred-fold at the end of the age; that the regulation of society upon the basis of communism as against competition should bring peace and that rest which the entire Christian world consciously or unconsciously awaits. Child-labor under the competitive system and sweatshop methods is unquestionably a process of murder, because the competitive system itself is a murderous process. Child-industry under the communistic system, the one inaugurated by the Lord, would be one of education and constant recreation.

* * *

Deity, if this be the term employed to designate the supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered.—KORESH.

New Century Studies and Reviews

Lucie Page Borden

JUSTINA'S PERSEVERANCE.

JUSTINA HENDERSON'S literary aspirations were born under the friendly shadow of Pike's Peak. The Hendersons came from Kansas in a prairie schooner; so they were undoubted pioneers and proud of being among the first settlers who made that region famous. None of them had shown a taste for letters; but there is an electric thrill in the mountain air. It stirs the blood and fires the brain.

Justina was called a very intellectual girl. She was graduated, the star scholar in a class of three, at the Spencer University. How well she remembered that night! The church where the graduating exercises were held was crowded with an enthusiastic audience that gave breathless, almost reverent heed while she read an exhaustive essay on the future destiny of Colorado. Speeches followed, setting forth the brilliant prospects of the university, whose first class was now triumphantly launched. A prominent citizen hailed it as the greatest dispenser of light, liberty, and learning in the world. This pleasing alliteration was eclipsed, however, by the next speaker who compared the youthful institution with the good God, showering his gifts on rich and poor. It was felt that the buoyant rhetoric of the hopeful West could soar no higher, and everybody went home happy.

Justina was overwhelmed with compliments, and three reporters scrambled over each other in their eagerness to secure her essay, which appeared next day in the *Rocky Mountain Courier*. She had been generally considered a level-headed girl, but the intoxication of seeing her work thus praised, proved too great for her ambitious nature. She determined to become a writer, choosing the perilous road as lightly and unadvisedly as if the waste places of literature were not strewn with the corpses of high resolves. In the meantime, while her talent was maturing, she accepted a position in the public schools.

The little city on the grand plateau was breezy with progress. Who could drop nerveless hands in that air like new wine, while the sun was shining on those glorious peaks which call and beckon, "Come up higher"? Justina kept pace with the growth of the city. From Longfellow and Mrs. Whitney, she went on to George Eliot and Browning. She joined a science class and became a power in the woman's club. Her papers were always admired and usually printed in the Sunday *Courier*. A high sense of her own vocation kept her from marriage. She felt that she owed her talents to the world, and she rejected Dick Allen, a handsome young ranchman whose offer seemed sacrilegious to a priestess of the sacred cult.

Perhaps Justina should have been content where

her merits found recognition, but she pined for the appreciation of those who are supposed to know. She longed for the effete East as naturally as good Easterners long for the tottering thrones of Europe. She had waited ten years; now she would give up teaching, go to Boston and begin her life work in earnest.

A grey sky, rain, and a raw east wind greeted Justina at the end of her long ride overland. The contrast between Colorado and the northern Atlantic coast is never so painful as in November. She had left a dazzling sky with warm sunshine playing over the brown and purple tints of the foot-hills. Her mental elevation was, however, superior to climatic changes. She could only realize that the feet of Holmes and Emerson had once trodden those muddy pavements and threaded those crooked streets. She felt a spiritual kinship with the descendants of the Puritans, and she longed to make them aware of her presence. In the glow of her thoughts she was neither cold nor wet.

"Talk about speculating in mines or stocks!" cried Justina forcibly. "I'm sure writing for a living involves greater elements of chance. That lively clerk at the *Metropolitan Magazine* office was right when he told me yesterday I could leave my story if I wanted to gamble to that extent upon my chances. It is gambling." And Justina looked ruefully at a package of manuscript left by the postman.

She had been three months accumulating experience in Boston. About a week previous, the advertisement of an author's agency had caught her eye. According to the terms invitingly set forth, the object of this agency was to relieve young authors of trouble and disappointment. This seemed alluring. Justina left her favorite story, "A New England Idyl," and agreed to call for an estimate of its value. She hoped to receive at the same time a list of magazines likely to publish her writings.

Now the day had come. She tossed the manuscript into a corner, put on her hat, which was a showy one, and started for Park Square. Her costume did not seem out of place, though in color and style it was a trifle more exuberant than Boston loves. Her skirt binding was frayed, the toes of her boots were grey, but with her abundant red-brown hair, fresh color, creamy skin, and hazel eyes she was a pleasant sight. Literary yearnings met in her with a taste for striking effects in dress. "Boston's splendid," she wrote to her friends in the West, "but for style, give me Spencer." "The people here think if they get into an old blazer suit, they are dressed enough for any occasion."

When Justina walked resolutely into the cosy den with cushioned nooks occupied by the agency designed to smooth the road to successful authorship, the amiable proprietor had gone out, but some one, perhaps his wife, a tall woman whose intellectual face was lighted by a pair of keen grey eyes, handed the girl her manuscript with an open letter of comment. Despite her confidence in her own ability, Justina's heart gave a throb; she felt that Boston had passed sentence upon her, and the moment was a solemn one. After reading

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The Flaming Sword

the first page, she drew herself up and glared at the woman with a wrathful frown.

"You seem surprised," said the other inquiringly.

"Why—why—he says that—that my work is slipshod, careless, ungrammatical in places," gasped Justina, "I should like to know if I haven't taught grammar for years?" she demanded.

"Writing for publication is quite different from teaching young children," remarked the lady soothingly. "Where have you taught?"

"In Spencer."

"Were you born there? Where did your people come from?"

"I was raised in Spencer. Paw and Maw came from Kansas when I was a baby," replied Justina, lapsing into dialect in her confusion. Not for years had she referred to her parents in the parlance familiar to her childhood.

"Oh! I see, that accounts for it," said the Boston woman significantly.

"Accounts for what?"

"Well, perhaps I might call it lack of attention to detail," said the other, half apologetically. "You Westerners have plenty of dash and push; indeed you are wonderfully quick and alert; but there isn't time in your rushing life out there to look after the details—there isn't time for hand work, and sometimes the machine drops stitches, leaves loose ends. You must trim them off by hand. Everything that is in you has to come out in your writing. I never read a manuscript without constructing the writer's personality. It's as clear as palmistry." "However," she continued, dismissing this interesting subject, "you can remedy faults of that kind. Study the best models and bring your work up to the standard."

This healthful platitude fell vaguely on the ear of Justina, who was scanning the second page of her letter. She looked up with an added grievance. "My plot isn't borrowed from Miss Wilkins. It all happened right in Colorado."

"Then why didn't you say so? You know nothing of her New England country life. Your local flavor is only warmed over. You must serve it up fresh if you want to tickle the palate of an editor. Now you made a blunder here," running a pencil through the page. "Your farmer says, 'you oughter put the medder hay on top jes' like I do.' The use of 'like' for 'as' is Western dialect. Your story gives the impression of a cheap imitation of Miss Wilkins. It is fatal to trench upon the province of a prominent writer. Why, even Rudyard Kipling found that out to his regret. When he first went to live in Vermont he wrote several stories with a New England setting, but he met with no success. Miss Wilkins has proved her claim to New England just as Brander Mathews has proved his to New York and Howells to Boston. *No one else*," she added slowly and emphatically, "would dream of exploiting the territory of these writers."

The mortification which she had suffered rankled in the Western girl's mind. She could not bring herself to

accept this fiat with due meekness. "Of course," she flashed, "if New England, including Boston and the city of New York, are cornered up by the adepts of literature, there is nothing left for us humble neophytes. These localities are so transcendently important, the other patches of creation don't count."

With this parting shot, Justina took her leave of the agency designed to save young writers from trouble and disappointment. On the way home she purchased a large number of postage stamps. "I'll just see for myself," she thought fiercely, "whether those people were right about my work." When "A New England Idyl" came back from its thirteenth excursion, she felt that she had learned her lesson.

She took her plot and restored it to the West, where it became a simple story of the great plains. She went over it, grammar in hand, to make sure that every sentence could be parsed; then she carried her work to a woman whose books are read and approved by those who know. After she had heard Justina's tale, this writer who had won success, inquired, "My poor child, can you make bread?"

"Yes," said Justina, "my bread is good."

The woman looked at her in pity. "Why should any one who can make good bread try to write?" she asked mournfully.

After this incident Justina went back to her room and communed with herself: Should she relinquish her ambition, go home, give up all thought of writing? How many months had now passed with nothing to encourage her in the line of effort she had chosen! "I will try once more," said Justina resolutely. The spirit of the early settlers showed in her voice, and with determination she forwarded the little story to one of the best and kindest men in the literary profession, who was then editing a certain well-known magazine.

This time there came back a kind letter of encouragement enclosing a check. The story was accepted, for it had merit in the view of this man whose judgment, if he approved, was enough to launch a young writer. The story appeared—not in a second-rate periodical, but in one of the best known and most desirable. How happy it made the girl with red-brown hair who did not want to go back to the shadow of the mountains without winning laurels for herself in conservative Boston!

Sometimes lack of finish hinders more than graver faults at the starting point of a young writer's career; but if the metal rings true, it can easily be polished.

The Incorruptible Dissolution.

FOR WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The modern church says that this passage refers to death—that the dissolving of the tabernacle simply means the separation of the corporeal atoms due to corruption. This belief is an example of the fallacy which has filled the minds of men to the exclusion of the true doctrine of eternal life to be gained through an incorruptible change. That death is inevitable is fixed in the thought of the modern Christian. He will even deny that the Scriptures teach the doctrine of translation, yet here it is in the plainest words—the body is to be dissolved.

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The Latest Issue in Science.

THE POLITICAL ISSUES of the past summer have brought the President face to face with some of the severer forms of deception practiced among the people in the name of legitimate business. Theremanding of criminals to justice is not supposed to belong to the Presidential attributes, but when the country reeks with as much filth as has been brought to view in the cotton scandal, it would seem that he does not encroach upon his prerogatives in concerning himself with the exposure of the thief. The fact that hardly any kind of legislative proceedings is conducted without some imposture foisted upon the people is becoming, unfortunately, too well-known. The scandals in public life have not been able to escape detection, and it is good for the country that it has a man who is willing to interest himself in the departments of justice, at the helm.

The post-office frauds have been handed over to the proper authorities at the instigation of the President, and he has recently shown himself eager to carry forward his investigative efforts in other quarters. The first requisite for a public official is a desire to put order in public affairs and to direct the attention of the people to those issues which require an immediate relief. The American post-office authorities did not do right, but the time for deceit was past when President Roosevelt came into the White House. His function seems to be to administer justice and to show that the concealments of the past will not be suffered to repeat themselves.

The time for making money has been said by certain knowing ones to be while a President is in office; but if he emerge from the executive functions with clean hands he may safely be called the people's advocate, for to pillage has become as common as to eat and to sleep among officials in all grades, and the Executive Mansion is not exempt from its temptations. The greed manifested among those whose supposed knowledge has placed them in control of large interests is an open secret. The capacity for managing great establishments of finance is too often the means of endangering moral principle by the tremendous strain upon it proving too great for individual resistance. Then a coalition is formed by those of similar rapacity for the sake of plundering and exploiting the people who like to put their savings into enterprises that are under those of ability—ability to make money, which is in itself an almost irresistible temptation to virtue.

The union of forces between those of large means has been the object of the princes of finance. How they have succeeded in defeating the people has been sufficiently shown to enable the President to put himself in an attitude of resistance toward those baser elements of success which overstep the bounds of legal right. It is well that he has done so, and it would be better were he to suppress some of the traps set for unwary investors in the guise of fine companies adorned with the names of those who stand well in the business world. They have masked their deceits under the name of success and have the confidence of the public as astute money-getters.

The conscious superiority of President Roosevelt to these men is as much of a pleasure to the majority of his fellow citizens as the rectitude of Washington was in his day to his friends and supporters. The stanchest adherents of the President are those who desire to see him pushing his denunciations where they are deserved, and dealing out approbrium in those quarters where it is richly earned. It is the man who meddles where he thinks he can do good, who has gained the gratitude of those who love justice.

If the President would add to his perfections in the sight of his friends by undertaking to see that scientific justice is done and would ask the United States Coast Survey to institute measures leading to the public exhibition of the Cellular Cosmogony, he would materially contribute to the prestige of the United States, which should lead conspicuously in all scientific matters. The fame that the country would derive from such a discovery given with the requisite proofs and publicly recognized, is obvious. It is time to unmask the deceptions of the Copernican astronomy, which has put itself forward as a friend to the people when it is built upon an assumed premise—the earth's convexity. The requisite test has been made, and it only remains for the government of the United States to recognize the fact that the earth's contour has been absolutely determined by an experiment which may be freely repeated, in order to render the Roosevelt administration remarkable for all time in the eyes of the world.

It is time to show the people by what means the distances to the fixed stars are computed, and to inform them that the immense spaces said to intervene between these stars and the earth all depend upon the primary assumption—that the earth is convex.

•General Contributions•

THE SIGNIFICANCE OF THE WHOLE ARMOR.

The Ultimate Factors in the Achievement of the Great Victory of Life Over Death; the Character of the Warfare.

BERTHA DINE, MATRONA.

“PUT ON THE whole armor of God,” is an Apostolic injunction to the would-be Overcomer of the man of sin. His “feet,” those who run to herald his recognized presence, must be shod with the “gospel of peace,” the good news of the Shiloh, the Shepherd from Joseph, the Stone of Israel. His head must be crowned with the helmet of salvation. The donning of this helmet signifies the recognition and utilization of the resources of the feminine attribute of Deity—divine Wisdom, for the application of the science of the law to all its divine uses.

Without a wisely discriminating application of the law to life for the attainment of its ultimate of divine-human progress, the regeneration of the holy Seed, eternal life could not have being. These ultimates be-

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The post-office frauds have been handed over to the proper authorities at the instigation of the President, and he has recently shown himself eager to carry forward his investigative efforts in other quarters. The first requisite for a public official is a desire to put order in public affairs and to direct the attention of the people to those issues which require an immediate relief. The American post-office authorities did not do right, but the time for deceit was past when President Roosevelt came into the White House. His function seems to be to administer justice and to show that the concealments of the past will not be suffered to repeat themselves.

The time for making money has been said by certain knowing ones to be while a President is in office; but if he emerge from the executive functions with clean hands he may safely be called the people's advocate, for to pillage has become as common as to eat and to sleep among officials in all grades, and the Executive Mansion is not exempt from its temptations. The greed manifested among those whose supposed knowledge has placed them in control of large interests is an open secret. The capacity for managing great establishments of finance is too often the means of endangering moral principle by the tremendous strain upon it proving too great for individual resistance. Then a coalition is formed by those of similar rapacity for the sake of plundering and exploiting the people who like to put their savings into enterprises that are under those of ability—ability to make money, which is in itself an almost irresistible temptation to virtue.

The union of forces between those of large means has been the object of the princes of finance. How they have succeeded in defeating the people has been sufficiently shown to enable the President to put himself in an attitude of resistance toward those baser elements of success which overstep the bounds of legal right. It is well that he has done so, and it would be better were he to suppress some of the traps set for unwary investors in the guise of fine companies adorned with the names of those who stand well in the business world. They have masked their deceits under the name of success and have the confidence of the public as astute money-getters.

The conscious superiority of President Roosevelt to these men is as much of a pleasure to the majority of his fellow citizens as the rectitude of Washington was in his day to his friends and supporters. The stanchest adherents of the President are those who desire to see him pushing his denunciations where they are deserved, and dealing out approbrium in those quarters where it is richly earned. It is the man who meddles where he thinks he can do good, who has gained the gratitude of those who love justice.

If the President would add to his perfections in the sight of his friends by undertaking to see that scientific justice is done and would ask the United States Coast Survey to institute measures leading to the public exhibition of the Cellular Cosmogony, he would materially contribute to the prestige of the United States, which should lead conspicuously in all scientific matters. The fame that the country would derive from such a discovery given with the requisite proofs and publicly recognized, is obvious. It is time to unmask the deceptions of the Copernican astronomy, which has put itself forward as a friend to the people when it is built upon an assumed premise—the earth's convexity. The requisite test has been made, and it only remains for the government of the United States to recognize the fact that the earth's contour has been absolutely determined by an experiment which may be freely repeated, in order to render the Roosevelt administration remarkable for all time in the eyes of the world.

It is time to show the people by what means the distances to the fixed stars are computed, and to inform them that the immense spaces said to intervene between these stars and the earth all depend upon the primary assumption—that the earth is convex.

~General Contributions~

THE SIGNIFICANCE OF THE WHOLE ARMOR.

The Ultimate Factors in the Achievement of the Great Victory of Life Over Death; the Character of the Warfare.

BERTHALDINE, MATRONA.

“PUT ON THE whole armor of God,” is an Apostolic injunction to the would-be Overcomer of the man of sin. His “feet,” those who run to herald his recognized presence, must be shod with the “gospel of peace,” the good news of the Shiloh, the Shepherd from Joseph, the Stone of Israel. His head must be crowned with the helmet of salvation. The donning of this helmet signifies the recognition and utilization of the resources of the feminine attribute of Deity—divine Wisdom, for the application of the science of the law to all its divine uses.

Without a wisely discriminating application of the law to life for the attainment of its ultimate of divine-human progress, the regeneration of the holy Seed, eternal life could not have being. These ultimates be-

The Flaming Sword

come manifest in both involved and evolved natural and Arch-natural forms and functions. Form and function constitute in the material world, the fundamentals of law and order, for which factors of the kingdom of heaven in earth Koreshanity inculcates the most profound respect. God formed man in the day of his creation, in perfect harmony with the universal laws of his own divine being as the microcosmic universe. The fall or disintegration of this God-created manhood, at the termination of the cycle of its integrity as such, was effected by a voluntary act of justifiable disobedience to the law of continence, by obedience to which human integrity is produced and maintained.

When sin or evil of this disobedience has served the divine purpose in the education of its children in all that constitutes fallacy and evil, the "upright man," the primeval integrity of divine good, is re-formed from the femininity of the Almighty, and presented to the children of disobedience as a "light shining in darkness," with which they are, in obedience to the laws operative for their recreation as the children of God, to compare and contrast themselves till enabled by an acquired power of discrimination as to their needs, they appropriate the good, to be in turn appropriated by it and transmuted to it.

The science of the law, the shield and buckler of love and wisdom of the Almighty, is in time communicated to the true soldier of the cross, who is to wield the sword of the Spirit, the power of theocracy by which eternal life is attained. Guarded by the man of God as the armored soldier of the cross, divine Wisdom sits enthroned, "strong to deliver and mighty to save" all that come unto her by him. By him she is esteemed the crowning good and glory of man's integrity, as the creator and preserver of the universe of life, of which his death as the holy Seed, is the eternal and most sacred sacrificial counterpart.

The feminine powers by which the Almighty lifts up the standard of his integrity as the Grand Man of the universe, are expressed in the reorganization of human society, on the basis of social organization furnished by Universology, an all-comprehensive science of specific sciences. These specific sciences may be reckoned with in practical sociology as the applied science of co-operative industrial education, the applied science of commercial equity, and the applied science of practical theocracy.

Without God man can do nothing godly or good. The Almighty strengthens and endues men with powers by the agency of his Christ or Messiah, whom he raises up among men as the first-fruits of his universal being from age to age and tabernacles within, in a specific personal way as the Savior of all other men, who are as nothing without him. The multitude constitute the helpless, and the Messiah their ever-present help in time of need, which comes at the end of their every world or cycle of development on a specific plane of being. At this terminal point or station, men need a "door," a "passover," a new beginning, a new creation, and therefore a Creator who can say "Behold, I make all things new!" Given the needed Messiah, man may say with

wisdom and understanding imparted by him, "I can do all things, Christ strengthening me."

Deity, *per se*, is the divine unity of love and wisdom, the masculine and feminine principles of eternal life, maintained as a conscious individuality by their own scientific application of the laws and principles of Messiahship, which they are as helpless to ignore as men are helpless to do without their recurrent Messianic manifestations. If the personal manifestations of Deity be in externals that of a ruling masculinity, the interior coöordinating ruling power of his visible being is certain to be feminine. If the personal manifestation of Deity be feminine the interior coöordinating power is masculine. The Lord Jesus, the Son of man and also the Son of God, was the manifest deific individuality, having an external masculine personality coöordinated by the indwelling Bride, divine Wisdom.

The Lord was the manifest expression of the love principle or will of God, the begetter, this attribute making the Son one with the Father, whom he would become, and therefore would "go" as a source of self-perpetuation. Today the humanity with which the Lord Jesus identified himself, has to reckon with a Messiah who is the personal power of the Lord's cross and passion, in conjunction with his crown of rejoicing, his helmet of salvation. They confront the science of the Lord's transmutation to the son of perdition, and his identification with Israel. He is the lost sheep of the house of Israel, whom Jehovah came to seek and to save, for in him all fulness dwells, from whom he must obtain his own with increase. This lost Joseph, heir of all the promises to Abraham, Isaac, and Jacob, is to be found by Judah and all his brethren and restored to his own by the Mother of all living, who has borne him upon eagles wings, the sciences of eternal truth, to the throne of the universe of law and order, form and function, of which she is the organic center and circumference.

The finding of the lost sheep of the house of Israel gives the whole household cause for rejoicing. Joseph was foretold to become a "fruitful bough" or son "whose daughters should mount upon the wall." As representative of the feminine principle, the Gentile daughters of Israel, become Lo Amni, hail the restoration of Joseph with a hope that maketh not ashamed, of becoming restored to and identified with the Motherhood of the Gods. Hence they are called by the Restored, identified with the Restorer, to declare "glad tidings of great joy to all people," from the stand-point of a sound doctrine of restitution to immortality and eternal life, based upon the science of the law of the eternal perpetuity of the universe.

As avenging angels of God Almighty, the daughters of Joseph should proclaim the gospel of peace with which the Restorer is shod, a peace insuring the destruction of the wicked and the termination of universal war at the price of an indemnity which means the wholesale surrender of this present evil world to a present Christ the Restorer, for its purification by fire. The agencies to be employed to effect this are living sacrifices on the

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altar he has built and surrounded by water, upon which he shall kindle the fire of his own theocrasis.

The universe purified by the sweet-smelling incense of the sacrifice, a new world formed for the inheritance of the just made perfect in One altogether lovely by the Restorer restored to the bosom of eternal life, the Messiah as King of kings and Lord of lords, may rest from his labors, while his works shall follow after as living witnesses to his worth, who taught humanity to pray:

"O Shepherd of Israel,
Like a flock thou leadest us!
The daughters of Joseph will sing thy praise,
And the sons of thy kingdom and thine heirs
Will worship thee;
Thou art worthy to be our King,
And we rejoice in thy service:
In thee we find the God of our salvation,
And we trust in thee for evermore."



SUPREMACY OF THE RATIONAL FACULTY.

The Mental Powers of the Perfect Man Distinguished From Those of the Modern Humanity; Illumination of the Intellect.

DR. C. A. GRAVES.

THE RATIONAL FACULTY is that wherein is disclosed the kinship between God and man. In the true sense man is God; but "man" as we know him belongs to the plane of the sensual-human. He is the human animal. The rational faculty, in contradistinction to the mere intellectual faculties, is what differentiates between the animal man and Man; and the gradual development and supremacy of the rational faculty connotes the progress of the man from the animal-human to the estate of the perfect man, the estate or condition indicated in the statement: "So God created man in his own image. ** In the likeness of God made he him." No such man exists in the earth today. None such have existed for many hundreds of years. But the Almighty through Messianic baptism, crosses himself with the animal-human; he impregnates the souls of those prepared to receive his baptism; and after a long period of spiritual gestation there comes the birth, and the perfect Men are manifest—the new genus, of which Jesus the Christ was the Archetype.

This is the most momentous question challenging the attention of mankind today. It involves factors that are familiar to the mind in relation to less momentous questions. Its factors correspond to those operative under our daily observation. Its seed-time and harvest are analogous to those in other domains. We are treating here of the higher human life; but its principles of perpetuity correspond to those in the plane of the animal kingdom; and these again correspond to the principles governing in the planting, germination, growth, and maturity in the vegetable kingdom.

The reader will note that great stress is laid upon fundamental principles in the Koreshan System; for a knowledge of them are absolutely essential to the correct solution of any question. We cannot arrive at a correct conclusion upon any subject without a knowl-

edge of the fundamental principles involved. The foundation laws of the universe are utterly unknown to the modern world. It is these that are brought to light in Koreshanity. It is to a comprehension of them that we are endeavoring to open the eyes of the world.

This question under consideration—the higher generation—cannot be comprehended, notwithstanding its simplicity, without an antecedent knowledge of the fundamental axiom that "a law operative in one domain is correspondingly operative in all." This follows as a necessity from the unity and harmony of the universe. The universe is not at war with itself. It is an harmonious whole. Nowhere is inharmony found, save in human life and affairs; and this comes about from the fact that the perfect man is God, the prime factor in universal perpetuity; and in reaching the plane of his perfection man must become a law unto himself. That is, he must come into such harmony with universal law as to have no wish in opposition to it; and having subordinated his will or animal nature to his intellect through a knowledge of essential law, his only desire is to obey.

The seat of the will or desire of man is in the cerebellum; the seat of the intellect is in the cerebrum. Man is not rational so long as he is governed by thoughts generated in the cerebellum; neither is he rational so long as he is governed merely by thoughts generated in the cerebrum. He is rational only when through experience he has brought two into harmony—when the intellect has become enlightened and the will has become subordinated to it. The man must be rounded out. He reaches perfection when he has come into complete harmony. He is then a law unto himself. He becomes the source and origin of all activity; he becomes the author and finisher, the creator of the universe. He is the Seed of the universe, through and by which it is perpetually recreated. He has become the real Man. He is God.

The mere intellect will not carry a man to the pinnacle of perfection. No matter how brilliant, how broad, how deep, how profound may be his intellect. It may be embellished by all that art can bestow; it may be graced by music and poetry; but its ultimate without the coöperation of a subordinate will, is perfection in infernalism. Such a one may be a devil of the most subtle class. He obeys the behests and is the servant of his selfish desires. His god is himself. He would destroy the universe to encompass his desires. Here is the difference between God and the devil. Both are intellectual. But God has learned to subordinate his will, while the devil has not. This constitutes the one the author of life; the other the author of death. Thus Jesus the Christ was the life of the world. "The devil hath the power of death."

Humanity in this age of the world is intellectual but not rational. It is plain to be seen from this analysis that the perverted intellect, not having brought the will into harmonious subjection, leads inevitably to every conceivable evil. The perverted intellect serves only to cover and conceal the real intent. It is the cloak for every hypocrisy; it sugar-coats every deadly drug. It apparels evil spirits in the garb of angels; it clothes devils with the habiliments of heaven. It is the origin of man's inhumanity to man. It is the parent of human ills. This is the reason for that strange anomaly—namely, that the greatest unregenerate intellect cannot comprehend a simple truth.

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In The Editorial Perspective.

THE EDITOR.

THE SPIRIT OF THE MOB is anarchistic and dangerous wherever it is manifest; it is the spirit of the unreasoning and the revengeful, the spirit of the disorderly, the spirit of disintegration. The mobs of Chicago have exerted a force during the past several months. They threw their energy against industrial and commercial institutions to rule or ruin. The strike is virtually over, but nothing was gained for the strikers. There were no points of good morals maintained, no principles of righteousness exemplified in the conduct of the strike. On the contrary, diabolism was much in evidence; and even among the leaders, there was corruption and graft. The strike is over, but the effects of the strike remain. The influence of the mob spreads; it notably prevailed during the period of the strike. Conditions have reached a point of climax; and the grand jury demands forceful action by the Chicago police to rid the city of an army of thugs and skulking criminals. The spirit of the mob gave impetus to a wave of crime in Chicago. Since January 1, 1905, there have been committed in Chicago, 65 murders, 131 assaults, 182 burglaries, and 274 hold-ups—so far as reported to the city authorities. One of the fundamental excuses given by men engaged in lines of robbery is that the higher classes steal millions; therefore, the common robber satisfies his conscience on the score that he steals only hundreds or thousands. There is a notable disregard for the rights of others, a low estimate placed upon human life. Hundreds and thousands of men do not scruple to endeavor to rob corporations. The game of business involves cut-throat methods. The burglar in invading the premises of a neighbor to obtain money or jewels, feels that he has as much a right to do it as such men as Rockefeller have to invade the spheres of activity of rival concerns, for the purpose of obtaining control of resources—to steal the income of others. Similar conditions existed in France at the beginning of the Revolution. There was a reign of terror because the spirit of the mob was exerted against the classes living in luxury. There was no regard for custom, no regard for human rights. Might was considered right when exerted against the rich; but it was terribly wrong if the rich employed force to counteract the force of the mob. The result of the spirit of the mob in France, the prevalence of the reign of terror, is but a suggestive warning of the consequences of the spirit of the mob at the very close of the dispensation. It is now to be more universal; anarchy approaches in various domains of activity; and morals are at a low ebb. The editor of the *Wall Street Journal*, commenting on the promotion of modern criminal schemes under the name of high finance and under the guise of legitimate business, says: "One of the problems of today is how to establish a higher standard of morality. It ought to be clearly understood that it is as immoral for a corporation to steal as it is for an individual; and that it is as criminal to steal from a corporation as it is to steal from an individual; that it is as wicked to deceive a corporation into paying fraudulent claims as it is to rob a widow or an

orphan; and that it is as bad for an official or a director of a corporation to use its funds, of which he is the trustee, to enrich himself at its expense, as it is for a burglar to break into a vault and rob a bank of its assets." A remedy offered is: "The best way, perhaps, to bring about such a high standard is for honest men to band together to prosecute and punish all offenders." Well, it is said that Diogenes looked in vain for *one* honest man; and if he should now be found what weight would the one have in an endeavor to prosecute the thousands of leaders in crime, before corrupt judges and bribed juries? The fact is, there will be no high standard of morals in the world generally so long as the competitive system exists, or so long as the spirit of disorder which it generates, prevails. There must be a reformation in and of the *human heart*. Statutes of state and nation will not avail. The more laws that men make the worse their constituents become. But genuine reform is to sweep the world. It will make some startling disclosures, some rapid erasures. It will reveal the absolute truth of human life and relations, and erase the old institutions from the face of the earth. We are now in the dawning; the new day is upon us.

We have before us a copy of the *Liverpool Daily Post and Mercury*, containing a review of the *Cellular Cosmogony*, which review we reprint in another department of this issue. Alongside the review in the daily referred to, is a discussion bearing upon points of interest relative to the earth's contour. If the editorial fraternity would investigate such facts, comments on the *Cellular Cosmogony* would not only be more favorable, but acceptance of the premise of the system would be inevitable. "Is the Isle of Man Visible from Wallasey?" is the subject under discussion. The Isle of Man is northwest from Liverpool about eighty miles, and eighty-two miles from Wallasey. Correspondents assert that the Isle of Man has been observed from such distant points, notwithstanding the fact that it would be a physical impossibility from the stand-point of the convex theory of the world. One correspondent affirms that only a few days previous to his writing, "coming over from the Isle of Man [to Blackpool] on Tuesday last by the steamer *Mona*, we did not lose sight of land at any time." Let us count the point of observation on the steamer to be twenty-five feet above the water. From such altitude, the horizon would be formed, according to the convex idea, at about six miles distant. If the Isle of Man was visible from the steamer at Blackpool, the earth would curve downwards for at least fifty-four miles beyond the Blackpool horizon, a total curvature of nearly 2,000 feet, which is about the height of Snaefel, the highest hill on the Isle; so that if the earth were convex, only the bare tip of Snaefel would be visible from the steamer's deck at Blackpool; but the correspondent asserts that "land" was not invisible throughout the whole voyage. But the Isle has been seen from Wallasey, not the tip of the hill, but the island itself. Wallasey is about eighty-two miles from Snaefel, and the

In The Editorial Perspective.

THE EDITOR.

THE SPIRIT OF THE MOB is anarchistic and dangerous wherever it is manifest; it is the spirit of the unreasoning and the revengeful, the spirit of the disorderly, the spirit of disintegration. The mobs of Chicago have exerted a force during the past several months. They threw their energy against industrial and commercial institutions to rule or ruin. The strike is virtually over, but nothing was gained for the strikers. There were no points of good morals maintained, no principles of righteousness exemplified in the conduct of the strike. On the contrary, diabolism was much in evidence; and even among the leaders, there was corruption and graft. The strike is over, but the effects of the strike remain. The influence of the mob spreads; it notably prevailed during the period of the strike. Conditions have reached a point of climax; and the grand jury demands forceful action by the Chicago police to rid the city of an army of thugs and skulking criminals. The spirit of the mob gave impetus to a wave of crime in Chicago. Since January 1, 1905, there have been committed in Chicago, 65 murders, 131 assaults, 182 burglaries, and 274 hold-ups—so far as reported to the city authorities. One of the fundamental excuses given by men engaged in lines of robbery is that the higher classes steal millions; therefore, the common robber satisfies his conscience on the score that he steals only hundreds or thousands. There is a notable disregard for the rights of others, a low estimate placed upon human life. Hundreds and thousands of men do not scruple to endeavor to rob corporations. The game of business involves cut-throat methods. The burglar in invading the premises of a neighbor to obtain money or jewels, feels that he has as much a right to do it as such men as Rockefeller have to invade the spheres of activity of rival concerns, for the purpose of obtaining control of resources—to steal the income of others. Similar conditions existed in France at the beginning of the Revolution. There was a reign of terror because the spirit of the mob was exerted against the classes living in luxury. There was no regard for custom, no regard for human rights. Might was considered right when exerted against the rich; but it was terribly wrong if the rich employed force to counteract the force of the mob. The result of the spirit of the mob in France, the prevalence of the reign of terror, is but a suggestive warning of the consequences of the spirit of the mob at the very close of the dispensation. It is now to be more universal; anarchy approaches in various domains of activity; and morals are at a low ebb. The editor of the *Wall Street Journal*, commenting on the promotion of modern criminal schemes under the name of high finance and under the guise of legitimate business, says: "One of the problems of today is how to establish a higher standard of morality. It ought to be clearly understood that it is as immoral for a corporation to steal as it is for an individual; and that it is as criminal to steal from a corporation as it is to steal from an individual; that it is as wicked to deceive a corporation into paying fraudulent claims as it is to rob a widow or an

orphan; and that it is as bad for an official or a director of a corporation to use its funds, of which he is the trustee, to enrich himself at its expense, as it is for a burglar to break into a vault and rob a bank of its assets." A remedy offered is: "The best way, perhaps, to bring about such a high standard is for honest men to band together to prosecute and punish all offenders." Well, it is said that Diogenes looked in vain for *one* honest man; and if he should now be found what weight would the one have in an endeavor to prosecute the thousands of leaders in crime, before corrupt judges and bribed juries? The fact is, there will be no high standard of morals in the world generally so long as the competitive system exists, or so long as the spirit of disorder which it generates, prevails. There must be a reformation in and of the *human heart*. Statutes of state and nation will not avail. The more laws that men make the worse their constituents become. But genuine reform is to sweep the world. It will make some startling disclosures, some rapid erasures. It will reveal the absolute truth of human life and relations, and erase the old institutions from the face of the earth. We are now in the dawning; the new day is upon us.

We have before us a copy of the *Liverpool Daily Post and Mercury*, containing a review of the *Cellular Cosmogony*, which review we reprint in another department of this issue. Alongside the review in the daily referred to, is a discussion bearing upon points of interest relative to the earth's contour. If the editorial fraternity would investigate such facts, comments on the *Cellular Cosmogony* would not only be more favorable, but acceptance of the premise of the system would be inevitable. "Is the Isle of Man Visible from Wallasey?" is the subject under discussion. The Isle of Man is northwest from Liverpool about eighty miles, and eighty-two miles from Wallasey. Correspondents assert that the Isle of Man has been observed from such distant points, notwithstanding the fact that it would be a physical impossibility from the stand-point of the convex theory of the world. One correspondent affirms that only a few days previous to his writing, "coming over from the Isle of Man [to Blackpool] on Tuesday last by the steamer *Mona*, we did not lose sight of land at any time." Let us count the point of observation on the steamer to be twenty-five feet above the water. From such altitude, the horizon would be formed, according to the convex idea, at about six miles distant. If the Isle of Man was visible from the steamer at Blackpool, the earth would curve downwards for at least fifty-four miles beyond the Blackpool horizon, a total curvature of nearly 2,000 feet, which is about the height of Snaefel, the highest hill on the Isle; so that if the earth were convex, only the bare tip of Snaefel would be visible from the steamer's deck at Blackpool; but the correspondent asserts that "land" was not invisible throughout the whole voyage. But the Isle has been seen from Wallasey, not the tip of the hill, but the island itself. Wallasey is about eighty-two miles from Snaefel, and the

altitude of Wallasey is only about 250 feet. It is noticeable in this connection that one correspondent undertakes to show that no one has ever seen the Isle of Man from such distant points, for the reason that the earth's convexity would not admit of it. So much the worse for the convex idea; for there are numerous facts which demonstrate conclusively that the earth is *not* convex. When the people begin to see these things for themselves, they will suddenly discredit the declarations of the modern scientists; and then there will be a revolution that will sweep the world in favor of Koreshan Universology.

Competitive business is *warfare*. It always has been, and can never be anything else so long as it exists. Miss Tarbell arraigns Rockefeller for the crime of growing rich, though he has but applied on a broad scale, the principles of the competitive system, which is a system of robbery of the neighbor. She says of him: "He has turned commerce from a peaceful pursuit to war and honeycombed it with cruel and corrupt practice; turned competition from honorable emulation to cut-throat struggle." Commenting upon the statement, the *Wall Street Journal* says: "Somehow this is not very convincing. Was commerce such a 'peaceful pursuit' before Mr. Rockefeller entered it? Was competition purely 'honorable emulation?'" Not so do we understand it, and not such do we understand Rockefeller's offending to be. He found business a war when he went into business - a war of bows and arrows, catapults, tomahawks, pikes and broadswords, if you will, but still a war. Into it he brought artillery, arms of precision, the telegraph, the telephone, corps of scouts, high explosives and other characteristic products of civilization, together with a perfectly organized and most highly disciplined army. All's fair in war, they say, and Rockefeller so construed it. So did his antagonists, for the most part. How many of them would have foregone a single one of the advantages that he secured, had they been in his position? But he won. ** Many people fought with Rockefeller, but he won. He is guilty of all the offences of modern warfare, guilty as many others, guilty as would be many others if they had the chance and the ability to seize it—but he is most of all guilty of supreme success." We have in the above a vivid description of the actual character of the competitive system of industry and commerce—of competitive business. Rockefeller's position is that of a representative of the modern business world, an embodiment of its spirit, an exemplar of its principles. The people are beginning to turn from him; they will turn more and more. They will see that modern business is founded upon false principles; and the success of Rockefeller suggests forcefully the character of the deeds of the people, for which the nation must suffer the throes of a terrible revolution. When war is abolished, as it will be through the factors of storm and calm, the competitive system will pass from the scenes of human activity.

A Christian clergyman recently made bold to assert the divinity of Jesus the Christ; and in the course of his remarks he said some good things. He cites the facts of Jesus' unparalleled influence in the world as evidence of the in-

herent divinity of the character of the Son of man: "Christ is the only human being that has ever attained and retained such a marvelous influence over the history of men. What shall we say therefore of his having gained it unless it be to attribute it to his divine personality?" His power is unquestioned. But what was the *source* of it? Theologians have often discussed this subject, and many have said that Jesus was divine. However, they did not really mean it; they meant that a *part* of him was divine; that he was the continent of a part of Deity, the other part or parts residing in the sky, or beyond the stars. The divinity of the Christ means essentially and necessarily that the Christ was *God himself*. And this even, Jesus claimed for himself. He was at one with the Father; and he declared that such a unity obtained that those who saw the Son saw the Father. Jesus was the fulness of the Godhead bodily—that is, he contained all these was of God, for he was God's embodiment, God's personality. Jesus was both human and divine; he was human as to his life and divine as to his personality; he was also divine as to his life, and human as to his personality. He was divine through and through, for he was the essential seed of Deity, to be planted for the regeneration of the Gods. The Almighty is in and of humanity; he is the highest and most central life and mentality of the human race. The race is his race-course or channel of progress, the sphere of his activity. If it is true that without God man can do nothing, it is also true that without man God could do nothing. God in his perfection is the Man; and man in his perfection is God. Jesus was the God-man and the man-God.

Critics of the Bible have had a great deal to say regarding the alleged cruelty of the God of the Jews; and they point to texts recording orders which God gave to the children of Israel to slay their enemies; and instances are given where thousands were destroyed by various visitations, such as earthquakes and other forms of catastrophe. Such critics always begin with erroneous conceptions of the character and relations of God and man. The very essential life of Deity was in the Jews; and he was compelled to guard that people as the continent of his own habitation. It was necessary to destroy everything that militated against the progress of that race. He had to contend with the elements of adversity; he was even made perfect through suffering. God himself is progressive. The Almighty learns to fight that he might make heroes for himself and of himself, that he might become the conqueror of the greatest enemy, which is death. But the agnostics never stops to think of their own position. They believe Nature is supreme, and they worship Nature in a way. But is Nature always kind and merciful? Is not Nature relentless in the punishment of those who disobey her? Does she not send visitations of wrath in storm, fire, and flood; in earthquake, avalanche, and volcanic eruption; in cold and heat, and epidemics of disease? It was surely no worse for Deity to have 30,000 rebellious Jews swallowed up in an earthquake than for Nature to destroy 30,000 people at St. Pierre by the eruption of Mont Pelee. Perhaps it may be logically concluded that the God of the Jews and the God of Nature are one and the same. If so, critics are helpless in the face of the fact.

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"But the study of a star, after all, differs in some respects very widely from that of the sun. Instead of the broad disk which the latter presents, the brightest star shows only as a brilliant point of light. By no means, at present devised, can that point be magnified into a measurable image. The consequence is that the ray of starlight transmitted from the mirrors to the spectrograph represents the radiations from the entire surface of the star, and not from any particular portion of that surface. The information that it gives relates to the condition of

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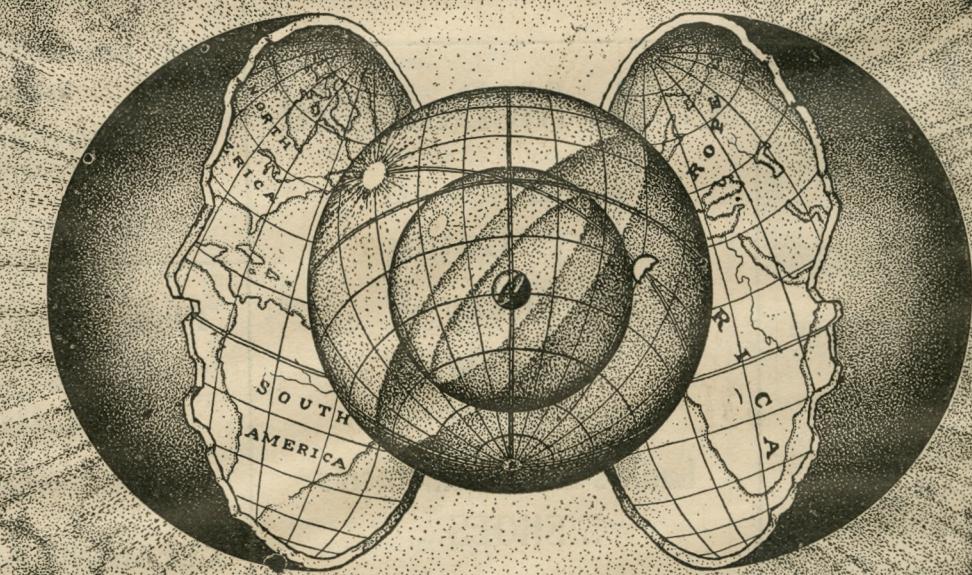
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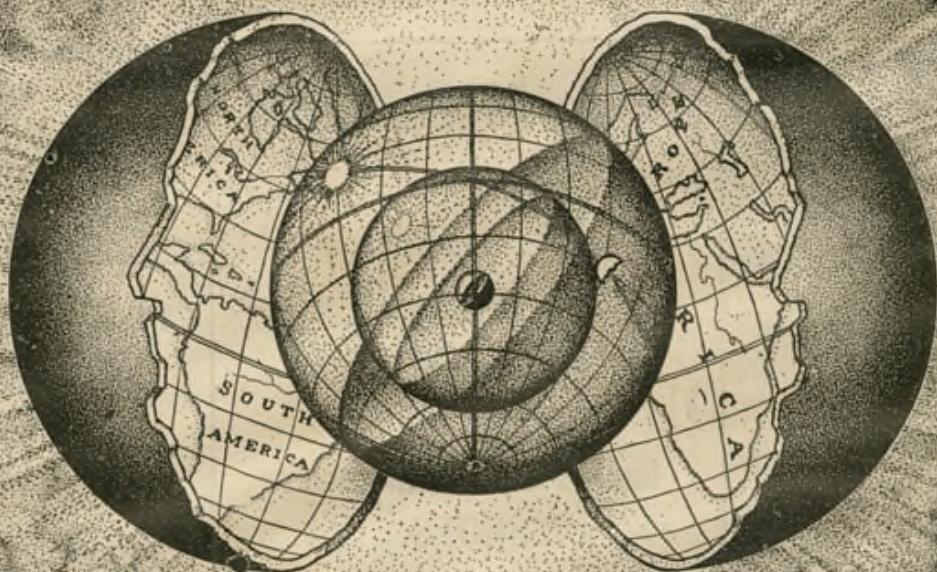
HISTORY



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